

/38 cont./

769 of their ancestors or to sympathize with their humiliations, share
87 in their hatreds and common sorrows, as well as to learn to per-
form this practice and repeat and transmit it when they form
their own homes.

764 Furthermore, the presence and participation of the children
769 in the ceremonies which are performed at the death of a relative
867 are meant to teach them through experience each one of these
ceremonies. Thus he learns and has engraved on him the feel-
ing of mutual support that exists between related members of
a group, such as the financial help that must be forthcoming,
when it is a case of a poor relative, in order to be able to
sacrifice animals and to see to the necessary amount of liquor
and hospitality customary on such occasions, and the shrouding
of the corpse, the etiquette that life beyond the grave demands
from the wife, the relatives who intervene in these activities
and their behavior (such as their weeping at the foot of the
corpse), fasting and abstinence from meat: in fact every one of
the established cultural patterns obligatory at these times, and
it is an apprenticeship which the child receives through ex-
planation and personal observation.

The child also shares in the family life during the days
immediately after the burial: in the offerings that are taken to
the dead one when it is feared, by magical indications, that his
life beyond the grave is not normal for lack of something that
he needs; in the periodical visits made to the grave and in the
bonfires that for several nights are lit to illuminate the path of
the dead.

769 Later he joins in the ceremony of exhumation. He knows
571 his part and that of his immediate relatives and, as in the
867 previous cases, each one /38/ of the traditional norms. But
the most important thing about all these activities is not to
learn to carry them out correctly, but to establish the sense of
solidarity with the dead one, with the family, and with the society
in which he lives. With the dead, by fulfilling an obligation
of consanguinity in order to assure him -- even by coercion of

/39 cont./

769 his spirit -- a proper life in the future. With his family, by
571 mutual aid and solidarity in sorrow and in their joint economic
847 effort, and in the case of a violent death, by making common
cause in order to obtain effective justice and the negotiation
for the compensation payment, in order that the blood spilled
may be properly atoned for.

He also learns the extent of the injury to a dead relative,
linked to the mention of his name, which may revive all the
sorrows, feelings, and painful past of the group.

Regarding society, the child learns how he, personally,
must behave and also what the behavior of his group must be,
the rules that he should comply with so that his prestige be not
diminished since such would involve the lowering of the prestige
of his group and have its repercussions when they try to obtain
justice after any friction. This is what causes the bonds of
consanguinity to tighten more and more and manifest themselves
in the generous gifts each individual member subscribes to help
another at a time when the clan, as a group, is being appraised
by outsiders; and it is this that the child must learn, really
learn: proper cult practices for his ancestors at the moment
of their death and later, corresponding to their social status
and that of the consanguineous relatives.

. . .

604 The training of a child of the middle years is not connected
to the localization of the family, because at this period he breaks
away from the small family circle in order to live with his
other relatives for long periods of time.

When the marriage is solemnized under the Guajiro rite
and when that tradition is still followed, the young boy is
initiated and instructed almost entirely by the maternal uncle
of most importance or of highest standing in the family circle.
So, once the little boy can get around alone from place to place,
this uncle, who generally will have in his possession all the

/177 cont./

614 7. Work. Labor is obligatory and communal for carrying
461 out work necessary for the general well-being of the group.
476 In the case of labor on property held by a single individual,
aid is voluntarily lent by all the others, including men who
may not belong to the same clan. The aid is reciprocated by
the return of identical service when it may be requested.

614 8. Location of the dwelling. We have already spoken
about the location of the home of the new family cell (Cf.
Marriage residence in the chapter on Marriage).

614 9. The clan cemetery. Every clan group has a cemetery
764 on its own land, built by the co-operative work of its members.
In it all the members of the clan should be buried; if it is not
possible to do so at the time of the first burial, it is mandatory
that the ashes /sic/ at least be taken there. With the indi-
vidualization of property, the small families have constructed
private niches situated in sites near the family house to be used
as the temporary resting place of the remains of their closest
relatives.

614 10. Group feeling. The consanguineous tie between all
571 the members of the same clan group had brought about a
natural feeling of group unity. This feeling included a series
of mutual duties and a number of rights they all could enjoy.
The principal and most outstanding of the first was that of pre-
senting a solid front in the face of any breaking down of the
regimen for social stability when they felt injured by an offense
or when one of the members had broken some cultural pattern,
an act for which the whole clan had to bear responsibility. To
get satisfaction and to give it as a total collectivity was their
essential duty, as it was also to keep in force their prestige
and status through adequate compliance of each of those
functions which put the clan to the test.

The disintegration of the clan unit into more or less large
family cells broken down the group feeling and transferred it
to the family as an independent unit /page 178 is blank/